

I WANT MY CHILD TO BE A  
**HAFIDH**

*A short, concise guide with tips & experiences*

*Mawlana Ismail Ibn Nazir Satia*



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## Foreword

It was reported that the Prophet (ﷺ) said: **"It will be said to the companion of the Qur'an: Read, ascend and recite like you used to recite in the world, for surely your abode is at the last verse you read."** (Ahmad and Tirmidhi)

I pray to Allah that He accepts this book by Mawlana Ismail, makes it a means of producing many more Hafidhul Quran. The book is full of wisdom and advice which should be heeded to.

I would like to add the following quote:

Imam al-Ajuri (Allah have mercy on him) wrote in his book Akhlaq Hamalatul Qur'an (Manners of the People of the Quran):

"The first thing the he (the student of Quran) must do is utilise the taqwa of Allah in secrecy and in openness by developing piety in his eating and drinking, in his sense of dress and in his home, with insight of his era and the sins and evil of his people so that he is cautious against them with regards to his religion. He is highly devoted over his state of affairs and deeply concerned with correcting what has become corrupt in his matters. He guards his tongue and yet is distinguished by his speech."

Many people boast of having a degree or a certificate from top class universities, such as Oxford and Harvard. One who memorises the Holy Qur'an actually has a Sanad (chain of narration) which links back to the Companions and to the Prophet (ﷺ) himself. Then to Jibreel and finally to Allah Subhanahu Wa'Ta'alaa the Creator of us all. One should reflect on this beautiful connection and strive for it persistently.

There should be at least one Hafidh in every family In Sha Allah.

Allah accept from everyone.

Mufti Muhammad Faruq Saheb (*hafidhahullah*), Blackburn

## Foreword

Abu Musa al-Ash'ari (Allah be pleased with him) gathered all those who had recited (memorised) Qur'an – and they numbered near to three hundred – he then began to exalt the Qur'an, saying:

**"Indeed this Qur'an is enough of a store and reserve for you, and yet it is enough of a burden over you. So follow the Qur'an and do not make the Qur'an follow you. Surely whoever follows the Qur'an, it leads him to the gardens of Paradise and whoever makes the Qur'an follow him, it drives him by the neck and hurls him into the Fire."** (al-Darimi 3328)

My dearest student Mufti Ismail Saheb (Allah protect him) is one of the leading active Alims in our community. I have known him on a personal level for many years, he holds great concern and worry regarding issues uprising in the Ummah. I pray Allah grants him blessings in his knowledge and actions. The book you are holding is regarding Hifdh and Huffadh, it is full of priceless advice for parents and teachers. There is a deep concern in this era as we are producing many Hafidhul Qur'an, but many are neither consistent with their Qur'an nor with their Deen.

Allah accept his endeavours and let the Ummah benefit widely from this humble book.

Mufti Ibrahim Saheb Raja (*hafidhahullah*), Blackburn



## Preface

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ، قَالَ حَدَّثَنَا سُفْيَانُ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ، يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَتَّكِحُهَا فَهَاجَرَ إِلَى مَا هَاجَرَ إِلَيْهِ "

Narrated 'Umar bin Al-Khattab (Allah be pleased with him): I heard Allah's Messenger (ﷺ) saying, ***"The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or to marry a woman, his emigration was for what he emigrated for."*** (Bukhari)

Allamah Khattabi (Allah have mercy upon him) states it was the practise of the pious predecessors when authoring a book to start with the above Hadith. AbdulRehman ibn Mahdi (Allah have mercy upon him) used to say, "Those who wish to write a book should write this Hadith first. If not, at least recite this Hadith before writing." He further says, "If I were to author a book, I would write this Hadith at the beginning of every chapter." This would be so that if his intention changed during the process of writing the book, it can be rectified. Mulla Ali Qari (Allah have mercy upon him) has stated a similar quote and Imam Bukhari (Allah have mercy upon him) put this Hadith first for the same reason. I have heard Shaykh Muhammad Saleem Saheb Dhorat (Allah lengthen his shadow) comment in a lecture of Bukhari Shareef that, many Ulama say this hadith is 25% of our religion.

Alhumdu Lillah, all praise be to Allah for allowing me to compile this short book with brief guidelines for Hifdh teachers and parents. It is the first book I have authored, so please excuse any mistakes and shortcomings. I am not an author as such, the tips and guidelines started off as a blog then evolved into a book form through instructions and guidance of my honourable Ustadh Hadhrat Mufti Faruq Saheb (hafidhahullah). If any parents or teachers feel they wish to add or edit any parts, please do let me know via the email address below.

It is pleasing to see so many Hifdh classes around the country and most Madrasahs have more than one nowadays. But it is also important to remind ourselves the purpose of becoming a Hafidh Qur'an, the immense thawab and also the punishment at the same time for forgetting the Holy Qur'an is not

something to be taken lightly. We must always bear in mind the principle of 'quality over quantity.'

I am not an expert at Hifdh nor do I claim to have years of experience teaching Hifdh. These are just some thoughts and contemplations I had when I started, as most of the boys I was teaching had come from other Madrasahs or home classes. Sometimes, parents put their children on a pedestal, if he/she is not attending a certain school or in a Hifdh class, we think the child is failing or a failure. This mentality is totally incorrect, as you will read in the book, In Sha Allah. We should not be making our children a Hafidh of the Holy Qur'an so we can pride ourselves of this title, 'I am a father of three Hafidh Qur'an' or 'my son completed Hifdh in just a year.' Hence, I have put the Hadith at the start for myself and the readers.

I sincerely pray this book is useful to all, parents as well as teachers. And I earnestly hope that the readers will benefit from this book, I hope the future generations produce Huffadh with quality and those who are able to retain their Qur'an by acting upon it. My heartfelt dua goes to all those who have already memorised the Holy Qur'an, Allah keep us all steadfast and punctual on reciting the Holy Qur'an. May He Subhanahu WaTa'ala make it easy for those endeavouring to complete their Hifdh. Lastly, Allah reward all those brothers and sisters who helped complete this book, by editing or proofreading or any other means.

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Ismail Ibn Nazir Satia, Blackburn (one who is in dire need of Allah's forgiveness, mercy and pleasure).

Rabiul Awwal 1440

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# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**"Verily, we revealed the reminder (Qur'an) and we are its guardian." (15:9)**

Narrated 'Ali bin Abi Talib (Allah be pleased with him) that the Messenger of Allah (ﷺ) said: **"Whoever recites the Qur'an and memorises it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allah will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire"** (Tirmidhi as weak).

## Introduction

Alhumdu Lillah, it is through the sheer grace and mercy of Allah, al-Kareem, we find so many people memorising the Holy Qur'an in the UK. In a small country like England there must be thousands of Huffadh, Ma Sha Allah – Tabarak Allah – Fa Lillahil Hamd. Where I live, in Blackburn, there must be approximately 1,000+ Huffadh (male and female) in the whole town – Alhumdu Lillah.

We should not take this lightly, rather, we must thank Allah profusely; firstly, for the blessing of the Holy Qur'an and secondly the blessing of memorising/Hifdh. There are countries in the world that don't have a hundred Huffadh in the whole country, let alone a thousand in a town. Most of these efforts have been in the last quarter of a century. If we rewind back twenty five years ago, there were very few places that offered Hifdh classes and those that did, the class sizes were very small (less than a dozen boys). Back in the 70s and 80s, places like Bradford and Dewsbury only had one Hifdh class in the whole town, and there were a handful in Lancashire, as well as one in Bolton.

This is all down to the miraculous nature of the Holy Qur'an. One may question, how?

If we were to give these boys and girls who are memorising the Holy Qur'an a book in English, any book of any genre and they were told to memorise it, would they be able to? Surely they should be able to learn a page each day from the book, just like they learn a page a day from the Holy Qur'an. And this should be easier, as it is in their language but, we seldom find such children.

## Miracle of the Qur'an

This in itself is an indication that memorising the Holy Quran is not based entirely on the child's memory but it is upon merit of the Holy Qur'an being a miraculous book. This is a special favour bestowed upon this Ummah, as previous nations were not able to memorise their holy scriptures en masse, thus we will not find a person who has memorised the Bible in its entirety, nor the Torah.

**'And We have indeed made the Qur'ân easy to understand and remember' (54:17).**

So, whoever strives to memorise it and recite it regularly, it will be made easy for him, and whoever turns away from it, will lose it. 'According to reports from the Banu Israil themselves, the ruler of Rome, Anitos Apifonis got every single copy of the Tawrah and burnt it until not a single copy was left.

The same happened to the Bible so the original transcriptions became extinct as a result of the attacks of Titus of Rome...' (*An Approach to the Qur'anic Sciences, Muft Taqi Uthmani Saheb*).

Nowadays, we have a wholesale of Huffadh and a greater bulk on the production line wanting to become a Hafidh. This all seems good and well on the surface but, we must remember a Hafidh is a soul chosen by Allah SWT to protect His book, like the verse mentions,

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### Is becoming a Hafidh Fardh?

However, let us bear in mind, becoming a Hafidh is not Fardh Ayn (obligatory on everyone). It is Fardh Kifayah, i.e. if a community have a few Hafidh who carry out this obligation the rest are absolved of this duty. The Sahabah (Allah be pleased with them) were not all Hafidh, some only knew a few verses or just a Surah.

Great Imams like the Master of Hadith, Imam Bukhari (Allah have mercy upon him) was not a Hafidh, some of the greatest scholars in later times like the esteemed Allamah Anwar Shah Kashmiri (Allah have mercy upon him), the honourable Shaykhul Hadith Hadhrat Mawlana Muhammad Yunus Saheb (Allah have mercy upon him) were not Hafidh of the Holy Qur'an.

If these scholars who had photographic memory were not Hafidh, why do some parents force their children to memorise? Parents need to have a balance with their approach towards Hifdh, otherwise this can have negative consequences later on in life. Becoming a Hafidh has great rewards, no doubt, but we also need to bear in mind if your child is not cut out for it, please do not force them and suffocate them.

Consequently, such children may end up completing their Hifdh, but rarely keep up with their revision thereafter and this has severe punishments attached to it. Becoming a Hafidh is only part one, retaining your Hifdh is part two and this is the bigger commitment. Memorising and retention are both as important as each other.

It is more virtuous that your child learns the last ten Surahs voluntarily and remembers them till death, rather than forcing him/her to memorise the full Holy Qur'an and he/she later forgets it. They will then be committing a major sin as the verse explains,

**'The one who turns away from my message, he shall have a straitened life, and We shall raise him blind on the Day of Judgement' (32:124).**

### Creating a Balance

My purpose is not to be negative and discourage parents from Hifdh; it is merely an eye opener and a gentle reminder of the realities. We frequently hear the virtues of a Hafidh, but seldom hear the other side which are the warnings of forgetting the Holy Qur'an.

For now, let us ponder upon the following:

- Not every child HAS to become a Hafidh.
- The virtues of a Hafidh are great, but the warnings for those who forget the Holy Qur'an are just as great.
- Becoming a Hafidh does not guarantee you Jannah, you must act upon the Holy Qur'an and carry out other obligations such as Salah, fasting, keeping a beard, good etiquette and so forth.
- Memorising the Holy Qur'an is not a medal to be worn around the neck once completed. It has implications and we must repeat and revise it until our death along with leading Taraweeh Salah.
- A Hafidh is not like someone who has obtained a degree or achieved a certificate and has no further obligations. The Hafidh has a duty thereafter to i) behave like a Hafidh according to the Sunnah ii) to understand the Holy Qur'an, especially what is Halal and Haram.

Narrated by Samurah bin Jundab (Allah be pleased with him), the Prophet (ﷺ) said in his narration of a dream that he saw, **'He whose head was being crushed with a stone was one who learnt the Qur'an but never acted on it, and slept ignoring the compulsory prayers'** (Bukhari).



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### Forgetting the Holy Qur'an

My aim is to create a balance - alongside all the virtues of Hifdh there are also the punishments for forgetting the Holy Qur'an. This does not necessarily mean forgetting the whole Qur'an, it can be a Surah or even just a verse. Many people learn Surah Yaseen or parts of the Amma para (30<sup>th</sup>) in childhood, then later in life tend to forget it - the same punishment applies there too.

From Anas bin Malik (Allah be pleased with him) that the Messenger of Allah (ﷺ) said:

'The rewards for my Ummah were displayed before me, even (the reward for) the dust that a man comes out of the Masjid with. The sins of my Ummah were displayed before me, and I have not seen a sin worse than that of a Surah or an Ayah of the Qur'an which a man learned and then forgot' (Tirmidhi).

'And We have indeed made the Qur'an easy to understand and remember' (54:17).

So, whoever strives to memorise it and recite it regularly, it will be made easy for him. And whoever turns away from it, will lose it. Imam Ibn ul-Munadi (Allah have mercy on him) said in Mutashabih al-Qur'an (p. 52),

'The Salaf were always afraid of forgetting Qur'an after they had memorised it, because this was classed as a shortcoming.'

Imam Suyooti (Allah have mercy on him) said in al-Itqaan (1/106),

'Forgetting it is a major sin.'

As was stated by Imam Nawawi (Allah have mercy on him) in al-Rawdah and others, because of the Hadith "I was shown the sins of my Ummah..."

### The Hifdh Family

For a Hifdh family (who have a child/ren memorising Qur'an), they need to prioritise. They need to realise that memorising the Qur'an isn't an honour bestowed on just anyone.

Yes, you are the type of parents, if the Oxford Dictionary had a definition for you, it would read thus,

Hifdh parent

/hɪfð parent/

"A mum or dad whose social, emotional, physical and psychological decisions are governed by what para their children are memorising"

Noun.

When one commits to this, they need to put their heart and soul and mind into it, and everything else is secondary.

Every Muslim parent wants their child to be successful in both worlds and to keep them focused on the straight path. One of the surest ways to raise one's child firmly on the Deen, is to create a connection with the Holy Qur'an which has been explicitly sent down as a guidance for mankind.

For this connection to take place, one needs to create an affinity for this book to inspire feelings of attachment. Understanding the Holy Qur'an and exploring its depth can all be developed later in life, but as long as parents are able to create an association between the child and the Holy Qur'an, the most important job of all is done.



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1. First and foremost, observe your child's memory skills and conclude if your child has the ability to memorise the Holy Qur'an by testing his current Surahs and Duas. As your child becomes better at reciting the Quran, inspire him to memorise portions of the Quran such as the short Surahs, and some important, daily ones like Surah Yaseen and Surah Al-Mulk. Explain to them the importance of these various Surahs as well to create an understanding and an extra bond with the Quran.
2. Instil the love of the Holy Qur'an into your children by buying them an audio Qur'an. Play short Surahs whilst in the car or even on YouTube at home as they are easier to memorise – do this daily, in the morning or at night.
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6. If you like, you can create a healthy competition between your children, however, **DO NOT** compare your children, because every child is *unique*. Set different goals for each depending on their capabilities and see who reaches their goal first. Hifdh is not a smooth road, every year is different. Some paras are easily done, some take forever. Likewise, working with school the years can alternate. One year they may complete ten paras, the next year only four.
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### Tips for teachers, In Sha Allah

1. Having a pure intention: Whether it is memorising the Holy Qur'an or doing anything else for the sake of Allah SWT, the single most important thing needed for the success of that goal is to have the right intention. One must secure one's intention purely for the sake of Allah SWT, for even if the person does not achieve success in this world, his success is guaranteed in the hereafter. Do not make your Madrasah/Class a money making business. Also, remind your students to have a firm intention for Allah SWT.
2. **"And recite the Qur'an (aloud) in a slow, (pleasant tone and) style"** (73:4). Ali (Allah be pleased with him) commented on this verse saying, "Tarteel is Tajweed of the letters and recognising the places of Waqf (stopping). Before teaching the children Hifdh, please ensure their Tajweed is rectified and their pronunciation is correct as incorrect pronunciation can change the meaning.
3. Don't have an age limit for your class, as there is no real age when to start Hifdh and it is never too late - In Sha Allah. Some teachers do recommend age seven, others recommend eleven. My personal opinion is that some children are seen to mature before others so can start earlier. Sometimes children of the same age are worlds apart in their understanding and receptiveness. Sometimes a child who is brilliant in school might have a harder time with the Holy Qur'an. Judge your student for who he is before embarking him on the journey to learn the Qur'an.
4. Ensure your students have **one** specific copy of the Holy Qur'an from which he/she reads **all** the time. A visual image of the page leaves an imprint in the mind making it easier to recall later. They must look after it and ensure it does not get torn. Teachers should circle any mistakes neatly. On a side note, many students dismiss these mistakes because they don't look inside when learning, remind them of this.
5. Encourage students to read melodiously and beautify their recitation as much as they can. It is pleasing to one's ears and provides an incentive to continue with the memorisation. It helps make one's memorisation firm and strong because any mistake will instantly feel and sound incorrect as it will distort the harmony of the rhythm one is used to. A Miswak is instrumental in this, it cleans the teeth but also clears the throat. Ali (Allah be pleased with him) said:

**"Verily, your mouths are the pathways of the Qur'an, therefore cleanse your mouth with the Miswak thoroughly"** (Ibn Majah).

6. Keep rewards charts/stickers for the children; praise them regularly for their good efforts and gently correct them when they falter. Avoid negativity, never use a loud voice, harsh words or insulting remarks when it comes to instructing or motivating your students.
7. **"And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing"** [7: 200]. Shaytan will always try and stop this meritorious deed. Remind your students of the virtues of the Holy Qur'an and becoming a Hafidh of the Holy Qur'an. Consistency is key and there are no holidays or weekends when you are memorising Holy Quran. Students should be trained (as well as parents) to understand that any time off will most certainly have repercussions on their learning. Also, try not to give too many holidays in summer and in Ramadhan too as this can be disastrous in Hifdh class.
8. The Ustadh should always remain in a state of Wudhu, reminding the children to keep their Wudhu for as long as possible. **"Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc)"** [2: 222]. The Prophet (ﷺ) used to remain in a state of cleanliness and Wudhu. This is one of the best ways to keep Shaytan from influencing us and whispering evil thoughts. Allah SWT loves those who keep themselves clean and it is only His love and protection that can help us defeat our greatest enemy.
9. I was reading online about a particular Ustadh in another country whose Hifdh class students were known to be the best in the town. Why? Every month he would gather the students one evening and make them lead in Tahajjud, they would read their Qur'an that they had memorised that month. This might be hard, but not impossible! If not for Tahajjud, maybe one weekend in the daytime make them lead in Nafl Salah. This will boost their confidence and also train them for Taraweeh, which is the litmus test for every Hafidh.
10. And finally, the last point but probably the most important - there is **absolutely no excuse or justification for physical beating or abuse when it comes to teaching.** This was never seen in the life of the Prophet (ﷺ) nor the illustrious companions (Allah be pleased with them). I know of many adults who have either left Islam or abandoned the holy Qur'an at an older age because of the harshness that was associated with it at a younger age, due to culture and **not** religion. I always say, "Give them sweets and avoid the beats." Rather than hitting the kids, speak to their parents. Text or call them if parents cannot come into class. Be sure to keep a parents' evening at least once a year,



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address all your concerns and let the parents know your frustration. But for the love of Allah SWT, please do not hurt any child physically or mentally.

NB: Teach the students Adab/etiquettes - how to hold the Holy Qur'an with respect, not to make drawings in their Holy Qur'an and always carry the Holy Qur'an in their right hand. It is very sad to see, more often than not, children walking home with their Holy Qur'ans in their left hands, which is such a basic etiquette generally forgotten by Ustadhs to teach the children.

#### **Exclusive advice from Umm Muhammad (a hafidhah class teacher)**

I felt girls are usually left out when it comes to Hifdh, even though this is changing now. Alhumdu Lillah, in Blackburn we have half a dozen Hafidhah classes. So I requested one of the local teachers to write a few paragraphs, as advice for girls.

*My personal experience is girls have a better attention span when it comes to learning and focusing. However, they are fragile by nature (especially when they are younger). It is more beneficial for girls to start at a young age (before puberty) as it gives them a head start and they will not be disturbed by their menstrual cycle, as girls cannot pray Qur'an when they are on their menstrual cycle. However, Hifdh can be started at any age, as stated previously in the book.*

*Once girls start their menstrual cycle it becomes a little harder due to the number of days they are taking off from learning and revising each month. The impact of this is it is harder for them to get back into a routine and they can struggle with sabaq para and dawr (revision) as a result.*

*Repetition: Begin with one verse or a group of verses and repeat it/them until you've committed them to memory.*

*Writing – Go over the verse with your finger over and over. For visual and kinaesthetic learners, the process of moving one's hand to dictate the verses, combined with the visual focus of spelling every word correctly, helps commit the verses to the brain's long-term memory.*

*For kinaesthetic learners, movement is key to learning. Directing the verses means acting out key elements in verses with hand or head movements. So, for example, if the verse is discussing rain, one can use one's fingers to make the movements of rain coming down from the sky. If the verse mentions an elephant, one can use one's arms to make the trunk of an elephant. This would*

*only be applicable for those who know the Arabic translation of the Holy Qur'an.*

*In comparison to boys there is less emphasis and encouragement on girls to do Hifdh, as there is fear that due to their menstrual cycle and child bearing, females can forget or have less time to revise. Whilst this may be true, a person who has memorised and has revised well in their student years will not find it too difficult to maintain, In Sha Allah. I completed my Hifdh after marriage, Alhumdu Lillah!*

*Memorising the Holy Qur'an is like working out with weights. At first, when you begin lifting weights, you lift a certain amount that you can handle and heavier weights may seem impossible. You may look at others who lift weights and stare in awe as they lift so much more than you feel you could ever do. But if you lift those same weights every day or every other day for a year, they become too light for you! You add more weights as your body strengthens and eventually even those are too light. So you continue to add as your body becomes stronger, faster, and all of what you previously used to lift no longer proves challenging.*

*It's the same way with the Holy Qur'an. It takes practise. Commitment. Time. Focus. Energy. And if you aren't doing it every single day and working with a teacher on a daily basis, it's going to take even longer. That's okay. It is not a race. You do not need to finish your entire memorisation in a year or two or even three or four if you have all these other life responsibilities going on. Enjoy the journey of memorisation. When you're frustrated, take a short break to rejuvenate and regroup, and then begin again.*

*Always remember, a female doing Hifdh is full of blessings - for herself and her family/children. Finally, only women have this blessing of conceiving and if a woman recites the Holy Qur'an regularly during her pregnancy, surely the barakah will be seen on the new-born child. If a non-Hafidha can also recite the Holy Qur'an, surely it is much easier for a Hafidhah to recite off by heart whilst carrying out her daily chores.*

*I hope to see more girls becoming Hafidhah and learning the meaning of the Qur'an, along with teaching Tafsir and Tajweed, In Sha Allah. The importance of learning is just as much in women as it is in men. My advice to the Ummah at large is to show respect to such girls, just like we respect the males as well. Allah grant us the tawfiq. Ameen.*



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### Advice for the Hafidh

I will conclude with some advice for those who are either fully Hafidh or have memorised a portion of the Holy Qur'an but are struggling to revise and refresh it. It was narrated that 'Abdullah (Allah be pleased with him) said the Prophet (ﷺ) said: **"It is not right for any one of you to say, 'I have forgotten such and such.' On the contrary, he has been made to forget. Try to review the Qur'an, for it is more likely to escape from men's hearts than camels (let loose)"** (Bukhari, 5032).

I read these lines of poetry written by Imam Shafi'ee (Allah be pleased with him) when he complained to his teacher about a weak memory and they have stayed with me since:

*I complained to Wakee' RH about my poor memory:  
Give up your sins, was his advice to me;  
For knowledge is a light from divinity,  
And the Light of God is veiled by iniquity.*

If one strives hard to review the Holy Qur'an regularly, there will be no sin on him even if he does forget some of it, for Allah sees the effort. The blame is on those who neglect the Holy Qur'an and fail to review it and read it regularly. Let's put it this way: the blessings of memorising the words of Allah and the barakah it brings to the life of a Muslim cannot be beaten!

My advice would be to memorise as much as you can even if it is an Ayah and review it every day, for the Holy Qur'an will be a great companion to have in the grave and on the Day of Judgement. Also, Madrasahs need to keep refresher classes for the Huffadh after completion.

Additionally, for Madrasah teachers who aren't necessarily Hifdh teachers, let them be aware of implementing the memorisation of certain virtuous Surahs in your syllabus such as Surah Waqiah, Surah Mulk, and Surah Kahf. The student may memorise them in the moment but later forget to keep up with its revision, as to them this is not necessary because they are not a Hafidh/Hafidhah and also, the whole system of retention is not embedded in them like it is for an actual Hafidh/Hafidhah.

*"We, the Huffadh need to contemplate once or twice a week about how much Allah Ta'ala has been kind to us that He has made us from the elite of this Ummah. Are we living up to this title? With what perspective do the people look at us? Do they respect us because of who we are or because of our being from those who uphold the Qur'an? These are just some questions we need to ask ourselves and ponder over."*

- Hadhrat Mawlana Muhammad Saleem Saheb Dhorat (hafidhahullah).

Imam al-Ajuri (Allah have mercy on him) wrote in his book Akhlaq Hamalatul Qur'an (Manners of the People of the Quran):

"If he studies the Qur'an then he does so with complete understanding and intellect. What concerns him is fully comprehending that which Allah has made mandatory on him to follow and adhere to, and desisting from what He 'azza wa jall has forbid him from. His concern is not 'when will I finish the Qur'an?' But rather his deep concern is 'when will I be fully content with Allah and independent of other than Him?' 'When will I be from the Muttaqeen? When will I be from the Muhsineen? When will I be from the Mutawakkileen (relying only on Allah)? When will I be from the Khashi'een (humbled to Allah)? When will I be from the Sabireen (patient)? When will I be from the Sadiqeen (truthful)? When will I be from the Kha'ifeen (fearful)? When will I be from the Raaji'een (hopeful)? When will I become ascetic in this world? When will I yearn for the Hereafter? When will I repent from sins? When will I recognise the successive blessings of Allah? When will I thank Him for it? When will I deeply understand the public address from Allah (i.e. this Qur'an)? When will I sincerely comprehend what I'm reciting? When will I overcome my soul's desires? When will I strive for Allah with a true striving? When will I guard my tongue? When will I lower my gaze? When will I protect my chastity and when will I have hayaa' (modesty/shyness) of Allah with a true and honest hayaa'?"

Fudhayl ibn 'Iyadh (Allah have mercy on him) is also reported to say,

**"It is not for the carrier of Qur'an to have a need of anyone from the creation but it should be such that the creation has a need of him. The carrier of Qur'an is the carrier of the Flag of Islam, it does not befit him that he should indulge in nonsense speech with those who do so, nor should he be so forgetful with those who forget nor should he waste time in play with those who waste time in play."** Reported by al-Aajuri (37) and Abu Nu'aym (8/92)



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## Memorising Duas

اللَّهُمَّ لَا سَهْلَ إِلَّا مَا جَعَلْتَهُ سَهْلًا وَأَنْتَ تَجْعَلُ الْخَزْنَ إِذَا شِئْتَ سَهْلًا

O Allah, there is no ease except in that which you have made easy and you make the difficult, if You wish, easy.

Sahih Ibn Hibbān (974); 'Amal al-Yawm Wal-Laylah (351)

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا-إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." [Translation 2:32]

The supplication of Prophet Moosa (peace and blessings upon him) when he was about to meet the Pharaoh to make tasks easy for him:

رَبِّ اسْرْخْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

"My Lord, expand for me my breast [with assurance], ease for me my task And untie the knot from my tongue that they may understand my speech.

[Translation 20:25-28]

Among the supplications we should recite in the morning, there is a beautiful Dua which would assist in easing the burden of studies.

**"Ya Hayyu, ya Qayyum, bi-rahmatika astagheeth. Aslih lee sha'nee kullahu, walaa takilnee ilaa nafsee torfata 'ayn.**

(O the Living, O the Eternal, I seek help in Your grace. Set right all my affairs, and give me not over to my self even for as little as wink of an eye)." (Tirmidhi)

*Since there is no book except the Book of Allah that is free from deficiencies or errors, we always welcome and encourage any advice, comments, criticism and corrections so long as they are scholastic and evidence-based. Every effort has been made to ensure that the book is free from errors, we are only human and prone to err.*

Allah grant this book His approval, through His mercy and generosity.



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Sahih Ibn Hibbān (974); 'Amal al-Yawm Wal-Laylah (351)

سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

"Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise." [Translation 2:32]

The supplication of Prophet Moosa (peace and blessings upon him) when he was about to meet the Pharaoh to make tasks easy for him:

رَبِّ اسْرْخْ لِي صَدْرِي وَيَسِّرْ لِي أَمْرِي وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي يَفْقَهُوا قَوْلِي

"My Lord, expand for me my breast [with assurance], ease for me my task And untie the knot from my tongue that they may understand my speech.

[Translation 20:25-28]

Among the supplications we should recite in the morning, there is a beautiful Dua which would assist in easing the burden of studies.

**"Ya Hayyu, ya Qayyum, bi-rahmatika astagheeth. Aslih lee sha'nee kullahu, walaa takilnee ilaa nafsee torfata 'ayn.**

(O the Living, O the Eternal, I seek help in Your grace. Set right all my affairs, and give me not over to my self even for as little as wink of an eye)." (Tirmidhi)

*Since there is no book except the Book of Allah that is free from deficiencies or errors, we always welcome and encourage any advice, comments, criticism and corrections so long as they are scholastic and evidence-based. Every effort has been made to ensure that the book is free from errors, we are only human and prone to err.*

Allah grant this book His approval, through His mercy and generosity.



*FOR MY LATE FATHER*  
*(Allah shower His mercy upon him)*



"THE BOOK IS PROFOUND AND RELEVANT."  
- SHAYKH SULAIMAN MOOLA. SOUTH AFRICA

MA SHA ALLAH! REALLY WELL WRITTEN. WHAT  
COMES FROM THE HEART. REACHES THE HEARTS.  
MAY THE WORDS PENETRATE INTO THE HEARTS  
AND SOULS OF MANY AND ALLOW THEM TO  
BENEFIT FROM THE BOOK. AMEEN.  
- MADRASAH TEACHER

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BALANCE FOR THOSE PARENTS WHOSE CHILDREN  
MAY NOT BE SUITABLE FOR HIFDH CLASS OR STRUGGLE  
TO LEARN. WHAT IS THE MIDDLE PATH?

#### ABOUT THE AUTHOR

MAWLANA ISMAIL SATIA COMPLETED HIS  
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